A

SERMON

Preached before the

KING,

UPON

The Seventh of *March*, 1669.

BY

JOHN Lord Bishop of CHESTER.

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PROV. 3. 16, 17.

Length of dayes is in her right hand, and in her left hand Riches and HONOUR.

Her wayes are wayes of Pleaſantneſs, and all her Pathes are Peace.

THE chief Deſign of the Wiſe man in this Text, is, to ſet forth the many great Advantages that belong to *Religion*; In order to which, he doth here enumerate thoſe five Principal things, that muſt contribute to a Compleat ſtate of Happineſs in this World, namely, *Health*, and *Riches*, and *Honour*, and *Pleaſure*, and *Peace*; And aſſerts concerning them, that they are the proper effects of that wiſdom which conſiſt's in being Religious.

This he expreſſes by way of *Allegory*, repreſenting Wiſdom (as is uſual for other Virtues) in the ſhape of a Woman, or Queen, with her Armes extended, in the Poſture of Directing and Rewarding her Followers; Holding in her right hand the Bleſſing of *Health*, or *length of Dayes*, the great Promiſe of the *Law*; to which the Precedence of the right hand is therefore given, becauſe it is amongſt all Worldly Bleſſings the greateſt and moſt deſirable; That, without which, a Man cannot enjoy any thing elſe, nor ſo much as his own ſelf: *Length of dayes is in her right hand.* And then, for thoſe other things, which the Generality of Men do ſo much covet and labour after, *Wealth*, and *Reputation*; theſe likewiſe are at her Diſpoſal, and muſt proceed from her Gift; *And in her left hand, Riches and Honour.* And, as for the *Cheerfulneſs* of our Conditions, he affirms, that the trueſt Pleaſure muſt be found in thoſe ways that are directed by Her; *Her ways are ways of Pleaſantneſs.* And becauſe there are ſeveral things, which have ſome preſent delight in them, ſeeming to *drop as the*
Prov. 5.4. *Honey-Comb, and to be ſmoother than Oyl*, And yet upon tryal, do prove in the iſſue, *bitter as Wormwood, and ſharp as a two-edged Sword*; therefore 'tis added, that her ways are not only *pleaſant*, but they are likewiſe Safe and Quiet; *All her Paths are Peace.*

That theſe things are the effects of Religion, is here only affirmed, which, to them who believe the Authority of Scripture, is evidence ſufficient: But, it were eaſie to prove this concerning each of them, by all other kinds of evidence of which ſuch matters are capable.

I purpoſe at this time to Treat only concerning the Third of them, namely *Honour*; as being the moſt proper Subject for this Preſence and Auditory. And that this can only be attain'd by Religion and Virtue, I doubt not but to prove with ſo much ſtrength and perſpicuity, as ſhall be ſufficient to convince any one who will but attend and conſider.

In

In order to this, I ſhall firſt endeavour to ſtate the true Nature of *Honour*, and to ſhew wherein the moſt proper Notion of it doth conſiſt; 'Tis an equivocal word, and is capable of various ſences.'

Firſt, Sometimes 'tis uſed to denote *worthy and creditable Parentage*; the being derived from ſuch Anceſtors as have been famous in their Generation for ſome eminent Virtue or Exploit: Wherein there is this benefit, that a Man hath great Examples in his own Family, and ſo much the ſtronger Obligation not to degenerate from them: But it ſhews rather what ſuch a Man ſhould be, than what he is; and, to a Perſon that is not Virtuous, doth prove a prejudice rather than an advantage.

Secondly, Sometimes 'tis uſed to ſignifie *Titles of Place and Dignity*, according to the various orders and degrees of Nobility in ſeveral Nations: But, this kind of Honour depending meerly upon the Princes Favour, muſt therefore be wholly extrinſical, and conſequently can have no more due to it than a meer *External* reſpect. Such perſons may challenge from us, that we ſhould give them their due Titles, and demean our ſelves towards them with that Obſervance and Ceremony as becomes their Quality: But then, as to *inward* eſteem and affection, they can demand no greater a ſhare of this, than according as their real worth and virtue ſhall require. The Royal Stamp upon any kind of *Mettal* may be ſufficient to give it an *Extinſick* value, and to determine the Rate at which it is to paſs amongſt Coyns, but it cannot give an *Intrinſick* value, or make that which is but *Braſs* to be *Gold*.

'Tis true indeed, there are ſome Callings and Relations of Men, to whom an Inward Veneration is due, though the Perſons themſelves ſhould not be Virtuous; Namely, *Magiſtrates*, and *Miniſters*, and *Parents*, and *Benefactors*; who, having ſomewhat of a Divine *Stamp* and *Impreſs* upon them, may therefore challenge from us, that we ſhould de-

demean our ſelves towards them, both with ſuch an *Outward* Reſpect, as may become their *Places*, and with ſuch an *Inward* Reſpect too, as may be ſutable to that *Image* which they bear, our *dependance* upon them, and *Obligation* to them. But then, we cannot be Obliged to think ſuch Perſons Good Men, unleſs we have ſome Evidence to believe them to be ſo, or at leaſt, not to be otherwiſe; So that they are beholding to ſomething extrinſical to their Perſons, namely, to their Callings and Relations, for that Honour which is paid to them.

Thirdly, The word *Honour* is ſometimes uſed for that Eſteem and Reputation which a Man hath in the World, eſpecially amongſt Virtuous Perſons; according to which ſence 'tis defin'd by *Tully* to be *Conſentiens Laus Bonorum* the Concurrent Approbation of Good Men; when thoſe, who are beſt able to Judge of real worth, ſhall both think and ſpeak well of others, this is properly Honouring of them. And in this ſence (which is the moſt proper notion of the words) it is one of the greateſt bleſſings that this World can afford; much to be preferred before Riches, or Pleaſures, or Life it ſelf. *A good Name is rather to be choſen than great Riches, and loving kindneſs, rather than Silver or Gold*, Prov. 22. 1. One that is a Generous, Virtuous Man, will chooſe to dye, rather than do any thing that may expoſe him to Infamy: St. *Paul* was of this Mind; *It were better for me to dye, than that any ſhould make my Glorying void.* There have been ſome Wiſe Men, who have neglected and refuſed that other kind of *Honour*, conſiſting in Titles of Dignity, as conceiving more of Burden and Temptation in it, than of real Advantage; But no Man in his Wits did ever deſpiſe a good Name, unleſs ſuch profligate diſſolute Wretches, as did either deſpair of, or reſolve againſt, doing any thing that might deſerve it. 'Tis not eaſie to reckon up the many Advantages that belong to this kind of *Honour*: 'Tis *Power*, inabling a Man to do things

Tuſcul. Q. 2.

1 Cor. 9. 15.

things great and worthy, to be uſeful to his Friends and his Country: 'Tis *Safety*, and doth give a Man ſuch an intereſt in the eſteem and affection of others, as will make them concern'd for his Welfare, ready to ſtand by him and aſſiſt him in any kind of Danger; which are ſo great Advantages, that whoſoever ſhall wilfully neglect them, muſt needs be render'd very contemptible.

Having thus *Explained* the proper Notion of *Honour*, I proceed in the next place to *Prove*, that Religion and Virtue is the only means for the attaining of it. This I ſhall endeavour to do by *Teſtimony*, and by *Reaſon*, and by *Experience*, which are all the kinds of Arguments that ſuch matters are capable of.

Firſt, By *Teſtimony*. The Scripture doth abound in divers Aſſertions and Promiſes to this purpoſe: Such as are Religious are ſtiled the *Excellent of the Earth*, Pſal. 16. 3. and ſaid to be *more excellent than their Neighbours*, Prov. 17. 27. They are *Gods peculiar Treaſure*. *The dearly beloved of his Soul*. *He ſets apart the Man that is Godly for himſelf*. Though ſuch perſons may be but low, as to their outward Condition; being put to *wander up and down in Sheep-ſkins and Goat-ſkins*, *being deſtitute*, *afflicted*, *tormented*, ſeeking for refuge, *in Deſarts and Mountains*, *in Dens and Caves of the Earth*; yet may they, upon the account of Religion, be of ſuch an excellent value, that in the Judgment of the Holy Ghoſt, *The whole World is not worthy of them*, Heb. 11. 37, 38.

Cap. 12. 26. Deut. 32. 9. Exod. 19. 5. Jerem. 12. 7. Pſal. 4. 3.

The Wiſe-man ſpeaking of Religion, ſaith, that *it ſhall be an ornament of Grace to thy head, and as a chain about thy neck. Exalt her, and ſhe ſhall promote thee, and bring thee to honour; She ſhall give to thy head an ornament of grace, and a Crown of Glory.* God hath engaged himſelf by Promiſe to thoſe that are Religious, that *he will ſet them above other Nations; they ſhall be made the Head, and not the Tail*, Deut. 28. 13. He hath ſaid, *Thoſe that honour me, I will*

Prov. 1. 9. Chap. 4. 8, 9. John. 12. 26.

I will honour, 1 Sam. 2. 30. And certainly, he, who is the King of Kings, muſt needs be the Fountain of Honour, and able to diſpoſe of it as he pleaſes.

But, becauſe ſuch perſons as are no friends to Religion, may have but a ſmall eſteem for the Authority of Scripure; Therefore to theſe I would ſuggeſt the concurrent Opinion of Wiſe Men in all former Ages. Though the ancient *Philoſophers* were divided into various Sects, and differ'd very much from one another in ſeveral Opinions; yet, in this they have all agreed, that Honour is due only to Virtue, and doth not properly belong to any thing elſe. It would be tedious to enumerate the ſeveral ſayings to this purpoſe, out of *Plato*, *Ariſtotle*, *Tully*, *Seneca*, and the other Ancients: And certainly, that Man muſt needs have a very extravagant conceit of his own Abilities, who dares prefer his private Opinion, before the General Conſent of Wiſe Men in former Ages, ſuch as have been counted the greateſt Maſters of Reaſon, and moſt eminent for their Knowledg and their Wiſdom.

Secondly, I proceed in the next place to confirm this by the Principles of *Reaſon*, That Religion and Virtue is the cauſe of *Honour*. There may be a twofold cauſe of

things { *Moral*, / *Natural.*

That is ſaid to be the *Moral* cauſe, which doth diſpoſe a Man to ſuch a Condition, upon the Account of Fitneſs and Deſert; and in this ſence *Honour* is the *Reward of Virtue*. There is an equitable right, a ſuitableneſs and congruity, that Good Men ſhould be loved and eſteemed, and Vitious Men expoſed to ſhame: *As Snow in Summer, and as Rain in Harveſt, ſo is Honour unſuitable for a Fool*, Prov. 26. 1. The intermizing of Winter and Summer, would not

not cauſe a greater diſorder in the *Natural* World, than the croſs diſpoſal of *Honour* and contempt would in the *Moral* World. And hence is it, that the Laws of all Nations and Governments, have owned it as a point of Policy, to excite their Subjects unto Virtuous and worthy Actions, by this Motive of *Honour*; and to deter them from Vitious Courſes, by the conſideration of the ſhame and contempt which belongs to them.

That is ſaid to be the *Natural* cauſe of a thing, which doth by its own immediate efficacy produce the effect; and in this ſence likewiſe is Virtue the cauſe of *Honour*. The Fire doth not more naturally produce heat, than Goodneſs doth Love and Eſteem; Which will appear very plain, if we conſider, That *Inward* Honouring is nothing elſe, but the Believing a Man to be Worthy and Virtuous; and the Teſtifying this by our Words and Actions is *Outward* Honouring. Now, nothing can be more evident, than that the beſt means for one to be thought good, is to be ſo.

A Man may excel in Strength, Beauty, Riches Learning, Wit, which are all commendable things, and will contribute to a Mans eſteem; But, if we apprehend ſuch a one to be notoriouſly Vitious, This eſteem will not be accompanied with Love, but with Fear, Hate, and Envy; becauſe ſuch a one hath by theſe things ſo much the greater advantage of doing Miſchief in the World: Whereas on the other ſide, though a Man ſhould be deſtitute of all theſe other advantages, without any Nobility in his Anceſtors, but of a ſmall Eſtate, a low Condition; yet, if we believe him to be a truly Virtuous Man, it cannot be, but that we muſt pay a Veneration to him.

All things whatſoever have ſome Natural Standard, whereby the Goodneſs of them is to be meaſured; namely, their ſuitableneſs unto that chief end, for which they are deſigned. We do not therefore account a *Ship* to be

good, becauſe 'tis curiouſly painted and gilded, or carved and inlayed, but becauſe 'tis fitted for all the purpoſes of Navigation, which is the proper end and uſe of a Ship: Nor do we therefore account a Sword to be good, becauſe it hath a rich Hilt, and an Embroidered Scabbard, but becauſe it is fit for the proper uſe of a Sword, which is to cut. *Sen. Ep.* 76. They are the compariſons of *Seneca*, ſpeaking of this Subject; *In homine quoque, nihil ad rem pertinet, quantum aret, quantum fœneret, à quam multis ſalutetur, &c. ſed quam bonus ſit.* It ſhould be ſo likewiſe in our eſteem of Men, who are not ſo much to be valued by the Grandeur of their Eſtates or Titles, as by their inward Goodneſs.

Every Man is endowed with a Natural Principle, inclining him to a ſtate of Happineſs, and hath in ſome meaſure, both an Ability to judge of, and a freedom and liberty for applying himſelf unto thoſe Duties, which are the proper means for the promoting of this end. And this being the peculiar difference of the Humane Nature, therefore a man is not upon any other account to be juſtly praiſed or blamed, but according to the right or wrong uſe of this natural liberty; And conſequently as a Man doth find, either in himſelf or others, a conſtant and firm Reſolution, to make a right uſe of this, ſo ſhould he proportion his eſteem accordingly; Preferring this *Inward* Greatneſs, this Rectitude of Mind, whereby a Man is reſolved in every condition to do that which ſhall appear to be his Duty, before any *External* Greatneſs whatſoever.

There are two kind of Virtues amongſt all the reſt, which are by General conſent eſteemed Venerable, and ſuch as do advance the Reputation of thoſe who are endowed

ed with them; namely { *Wiſdom.* / *Courage.*

Becauſe they have a more intrinſick riſe, and do leſs depend upon External advantages, but ſeem rather to be rooted in the Inward Frame and Temper of Mind; and withal, are moſt beneficial both to our Selves and Others: The former ſignifying a Man to have thoſe *Intellectual* Abilities, which are proper to his kind, whereby the Humane Nature is to be diſtinguiſhed from other things: The other, becauſe it argues a Rectitude in the *Will*, and a Power to ſubdue the Paſſion of Fear, which is moſt natural to our preſent ſtate of Infirmity; and withal doth ſupport a Man againſt Difficulties, and inable for thoſe two Services, of Doing and Suffering as he ought. And, for this Reaſon, the Vices that are oppoſite to theſe, are amongſt all others counted the moſt ſhameful; There being no greater Reproach to be caſt upon any one, than to be eſteemed a Fool, or a Coward.

Now a Man that is Irreligious cannot juſtly pretend to either of theſe Virtues.

1. For *Wiſdom*. This is ſo eſſential to Religion, that in the Scripture-phraſe (eſpecially in the Writings of *David* and *Salomon*) they both go under the ſame *Name*, and there is very good reaſon why it ſhould be ſo; becauſe there is ſuch an intimate agreement between the *Natures* of them: The *Philoſopher* doth define Wiſdom to conſiſt in an ability and inclination, to make choice of the right *Means* in the proſecution of our true *End*. And nothing can inable a Man for this but Religion, both as to the *Subordinate* End of *Temporal* Happineſs in this World; but

chiefly with reſpect to that great and *Supreme* End of *Eternal* Happineſs in the World to come.

2. And then for *Courage*, 'Tis not poſſible for a Man to be truly Valiant, unleſs he be withal truely Religious: He may be bold and daring, and able (in a fearleſs manner) to ruſh upon any danger; but then he muſt ſtifle his Reaſon from conſidering what the Conſequences of things may be, what ſhall become of him hereafter, if he ſhould miſcarry. There being no man whatſoever ſo totally free from the Apprehenſions of a future ſtate, but that when he is ſerious and conſiderate, he muſt be ſtartled with Doubts and Fears concerning it: So that there cannot be any rational, ſedate, deliberate courage, but only in ſuch, as have ſome good hopes of a better Eſtate in the other World; And, 'tis Religion only that can inable a Man for this.

3. I proceed to the Third kind of Argument to this purpoſe, from *Experience*; By which, I mean that Practical Knowledg, which every man may attain by his own Obſervation of the uſual courſe of things in the World: And, by this, it will appear, that no kind of perſons have been more highly Reverenced in the Hearts and Conſciences of others, than thoſe that have been moſt eminent for their Virtue and Religion; which hath been always true, both with reſpect to Publick Communities, and Private Perſons.

Firſt, For *Nations*; If we conſult the Stories of former times, we ſhall find that ſaying of *Solomon* conſtantly verified, That *Righteouſneſs doth exalt a Nation, but Sin doth prove a reproach to it*: And more eſpecially the ſin of Irreligion and Prophaneneſs; As this doth increaſe in any Nation, ſo muſt the Honour and Reputation of that Nation decreaſe. The *Roman* Empire was then at the higheſt, as to its Name and Greatneſs, when it was ſo as to its Virtue; when

Prov. 14. 34.

when they were moſt punctual in obſerving the Rites of their Religion, (though that were a falſe way of worſhip) moſt Heroical in their Juſtice, Courage, Fidelity, Gratitude; then it was that they deſerv'd to Govern the World, and to be had in greateſt Honour above all other Nations. And not only *Tully* and *Polybius*, two Heathen Writers, who, upon that Account, might be thought more partial; But St. *Auſtin* alſo and *Lactantius*, two of the Fathers, do aſcribe the flouriſhing of that Empire, when it was at its height, to the Religion, and Piety, and Virtue of thoſe times; And, as they did afterward degenerate from this, ſo did they decline likewiſe in their Greatneſs and Honour.

2. Thus alſo hath it been with *particular perſons*; Amongſt the *Heathen*, What Elogies do we find in the Honour of *Socrates*, *Ariſtides*, *Cato*, *Epictetus*? The latter of which, though but a poor Slave, had yet ſuch a Veneration paid to his Memory, that his Earthen Lamp by which he was wont to Study, was, after his Death, ſold for 3000 Drachms.

Nor was it otherwiſe amongſt the *Chriſtians*; The *Apoſtles* were but poor Fiſhermen, Illiterate Mechanicks; Many of the *Martyrs* were but of mean condition, much Oppoſed and Perſecuted in the World; And yet theſe Men, during the time of their lives, were highly Reverenced amongſt thoſe that knew them; and ſince their Deaths, what can be more Glorious than that Renown which they have amongſt Men, when the greateſt Kings and Princes will not mention their Names vvithout Reverence; vvhen vvhole Nations are vvilling to ſet apart, and to obſerve Solemn Days and Feſtivals in Honour of their Memories.

And, as it hath alvvays been thus formerly, ſo I appeal to every mans breaſt, vvhether it be not ſo novv; Let them

them but examine, what their Inclinations are towards ſuch Perſons, whom they believe to be truly Virtuous: Not only to ſuch amongſt them as are their particular *Acquaintance* and *Friends*, but likewiſe to *Strangers*, nay to very *Enemies*; whether they do not eſteem, and love them, and will well to them.

I ſhall crave leave to ſpeak briefly to two *Objections*, that may be made againſt what I have been Proving.

I. The Scripture ſaith (ſpeaking of good Men) That *the World ſhall revile and perſecute them, and ſpeak all manner of evil againſt them*: Our Saviour himſelf was *deſpiſed and rejected of Men*; And his Apoſtles were *uſed as the rubbiſh and off-ſcouring of all things*. Iſa. 53. 3.

To theſe two things may be ſaid by way of *Anſwer*.

Firſt, It cannot otherwiſe be expected, but that when a New Religion is to be ſet up, men muſt be highly concern'd in their oppoſing of it, and of thoſe that promote it: And the fore-cited Texts do particularly relate to this very caſe; when *Chriſtianity* was firſt introduced into the World, and to be propagated by the Sufferings of thoſe that Profeſſed it; which being an *exempt caſe*, and not according to the uſual courſe of things, therefore theſe Texts are not equally aplicable to other Times and Places, when and where the True Religion hath obtained, and Kings prove Nurſing Fathers to it.

Secondly, Thoſe that knew our Saviour and his Followers, did highly Honour them: And, as for others that were ignorant of them, and not ſufficiently convinced of their Goodneſs, 'tis no wonder that they uſed them accordingly. The moſt vicious perſon that is, if he doth either know, or have reaſon to think another to be Virtuous, muſt of neceſſity pay to him an Inward Reverence; Becauſe 'tis not in any mans power, ſo far to offer violence to his own Faculties, as to believe any thing againſt its Evidence.

dence. 'Tis true indeed, men have a greater power over their *Words* and *Actions*, than they have over their *Belief*; and therefore they may call, and uſe ſuch a one as they pleaſe, they may revile, and perſecute him; And, in this ſence, *Honor eſt in honorante*: But, even in ſo doing, they ſeem to pay a Veneration to *Religion* it ſelf, whil'ſt they are fain to diſguiſe it, under the Names of Hypocriſie, Hereſie, Superſtition, thereby to juſtifie themſelves in their oppoſing of it.

II. It appears by the Experience of all Ages, that Vitious Men are ſometime had in Honour.

To this it may be Anſwer'd.

1. *External* Honour may be due to them.

2. *Internal* Honour may be given to them, by ſuch as do not know them. The meer Opinion of being Virtuous, muſt of neceſſity have the ſame advantage in this reſpect, with *Real Goodneſs*; The main difference is, that it is not like to laſt, becauſe it is almoſt Morally impoſſible, for a Man, who doth only diſſemble Virtue, to ſtand always upon ſo ſtrict a guard, as not to be diſcover'd. If it be ſaid, that men, who are Notoriouſly Vitious, are ſometimes applauded, and Cry'd-Up for their Virtue; It may be Anſvver'd, That this cannot be ſo truly ſtiled *Honouring* as *Flattering*; The proper Notion of vvhich doth conſiſt in giving undue Commendations; Nor vvill any contribute to it, but vile Sycophants, the vvorſt kind of Enemies, and the moſt Incompetent Judges of real vvorth: Such only being fit to give true Praiſe, vvho are themſelves Praiſe-vvorthy.

Novv if this be the true ſtate of the Caſe I have been ſpeaking to; That the generality of Wiſe and Conſiderate Men, in all former times, have atteſted to this Truth, If the Reaſon of the thing require that it muſt be ſo; And if it appeare accordingly from Common Experience to be ſo

If

If the moſt Material Objections againſt it, may be ſo plainly and fully ſatisfied, then there can be no ſufficient Reaſon to doubt of the truth of this Propoſition; That Religion and Virtue is the moſt proper means to promote the Intereſt of Honour, vvhich is the thing I vvas to prove.

I ſhall crave leave to ſuggeſt tvvo things by vvay of *Application*, and I have done.

Firſt, This may convince men of Folly, vvho ſeek for *Honour* by any other Means. The great Inſtances vvhich are commonly given, of Mens, being *Fools*, is, from their Chuſing ſuch Means, as are altogether inſufficient for the End they Deſign: As the endeavouring to make a *Blackamore* White by vvaſhing of him, *&c.* But, the uſing of ſuch Means, as are not only inſufficient for, but oppoſite unto, and Deſtructive of the End they Propoſe; this is a degree above *Folly*, and may be ſtiled *Madneſs*: 'Tis as if a Man ſhould run into the Water to dry himſelf, and into the Fire to cool himſelf; And yet this is the Caſe of many Men in the World, vvho propoſe to themſelves ſuch Courſes, for the Promoting of their *Honour*, as are moſt Deſtructive of it; namely, Prophaneneſs, and Contempt of Religion, Deſpiſing that vvhich other Men ſtand in Avve of; by vvhich they think to get the Reputation of *Wit*, and of *Courage*; Of *Wit*, by pretending to penetrate more deeply into the Nature of things, and to underſtand them better than others do; not to be ſo eaſily impoſed upon, as other Credulous People are. Of *Courage*, by their not being ſo eaſily ſcared at the Apprehenſion of Danger at a diſtance.

But, the Plain Truth is, ſuch Perſons do hereby prove themſelves to be both *Fools* and *Cowards*.

Fools, In miſtaking their great Intereſts, in making choice of ſuch means, as can never promote the End they Deſign; There being no kind of Men that are more expoſed

poſed (whatſoever they themſelves may think of it) to Publick Infamy and Hatred, than thoſe that ſeek for Credit by deſpiſing of *Religion*. *Fools*, in venturing their *future Eſtates* and their *Souls*, upon ſuch hazards, as all Mankind would Cry-out-upon for the moſt Palpable Folly and Madneſs, if they ſhould do the like, towards their *Temporal Eſtates*, or their *Bodies*.

Cowards, In being more afraid of little Dangers, becauſe they are *preſent*, than of greater, becauſe they are *future*, and at a diſtance: As that Soldier, who doth more dread the preſent danger of Fighting, when he is oblig'd to it, than the future danger of ſuffering *Martial* Law for runing away, may juſtly be eſteemed a notorious Coward; So may that Man vvho is more afraid of a *preſent* inconvenience, by incurring the prejudice and diſpleaſure of his looſe Companions, to vvhom he vvould be acceptable, than of a *future* Miſchief from the Judgement of God.

No Man vvill eſteem another to be truly Valiant, becauſe he is not afraid to do ſuch vile unvvorthy things as vvill expoſe him to the diſpleaſure and puniſhment of the Civil Magiſtrate; Much leſs ſhould he be ſo Accounted, for daring to do ſuch things, as vvill in the iſſue expoſe him to Divine Vengeance.

For Men of no real vvorth to expect the eſteem and affection of others, as it is very *unequal* on their parts, requiring Brick vvithout Stravv; So neither is it *Lawful* nor *Poſſible* for others to allovv it them: Not *Lawful*, becauſe it is as vvell a mans duty *to contemn a vile Perſon, as to Honour thoſe that fear the Lord.* Not *Poſſible*, becauſe men muſt neceſſarily Judge according to the moſt prevailing Evidence; nor can they eſteem ſuch a one to be vvorthy, vvhom they knovv to be othervviſe, any more than they can believe that to be White and Streight, vvhich they ſee is Black and Crooked. Pſal. 15.4.

Secondly, If theſe things be ſo, it will hence follow, that men who have any Sence of *Honour*, ſhould, by theſe conſiderations, be excited to a Love of that, which is the only Means to it, namely, *Religion* and *Virtue*. Thoſe of Slaviſh Sordid Spirits, may be more eaſily perſwaded by the conſideration of *Gain*; But, no *Motive* can be more powerful with Noble and Generous *Minds*, than that of *Honour*. That man takes very ill meaſures of things, who doth not make it one of his principal cares to keep his Name unſpotted; It being no eaſie matter to recover a Forfeited Reputation.

Such Profligate Wretches, as are without any ſence of *Honour* or *Shame*, may juſtly be eſteemed the Publick *Peſts* and *Miſchiefs* of *Mankind*, and ſuch as ought to be Baniſhed from amongſt them, as being the Common Enemies to Government and Societies.

Of all ſorts of Men, there lies a peculiar Obligation upon them that are in *Publick Places*, to preſerve their Reputations clear and without blemiſh: A Private Perſon is not ſo much concern'd to look after *Publick Fame*, as that Man is, who is ingag'd in *Publick Imployment*. He that can abundantly ſatisfie himſelf, with the Conſcience of well-doing, while he is in a *Private Station*, if once he be called to any ſuch Imployment, where he muſt be Uſeful to others by his Authority; 'Tis moſt fitting then, that he ſhould ſeek the Aid of *Opinion*, and *Publick Eſteem*, becauſe 'tis this which Rules the World, and Stamps upon Things the Rates at which they are to paſs.

There is nothing in this World that we can Propoſe to our ſelves of greater benefit, than the Love and Eſteem of Good Men; I have ſhewed before that it is *Power*, 'tis *Safety*: And beſides all the Advantages which we have by it *whilſt we live*, 'tis one of thoſe things, that will *abide after us*, when we are gone out of this World; And, for that

that reaſon a ſpecial regard is to be had to it: And, the more Wiſe any Man is, the more Care will he take to tranſmit a Grateful Memory of himſelf to future Times; And, ſince he muſt be Spoken of after his Departure, he will take Care that he be well Spoken of, that his Name may be as a Precious Ointment, leaving a Perfume behind it; That Men may *Riſe up at the mention of it, and call him bleſſed.*

I ſhall ſhut up all, with that Affectionate Exhortation of the eloquent *Apoſtle*, Phil. 4. 8. *Finally Brethren, whatſoever things are Venerable, whatſoever things are Lovely, whatſoever things are of good Report, If there be any Virtue, if there be any Praiſe, think of theſe Things. And the Peace of God, which paſſeth all underſtanding ſhall keep your Hearts and Minds through Jeſus Chriſt.*

FINIS.